

The Temple Artisan

JUNE, 1920

CONTENTS

PAGE

Wake Up	1
From the Mountain Top	2
The Karma of the Nations	3
Editorial Mirror	5
Temple Convention Notice	6
Children's Department	7
Esoteric Astrology..... <i>Will L. Garver</i>	8
Temple Activities and Notices	10

Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.

The Temple Artisan

Vol. XXI.

JUNE, 1920

No. 1

Behold, I give

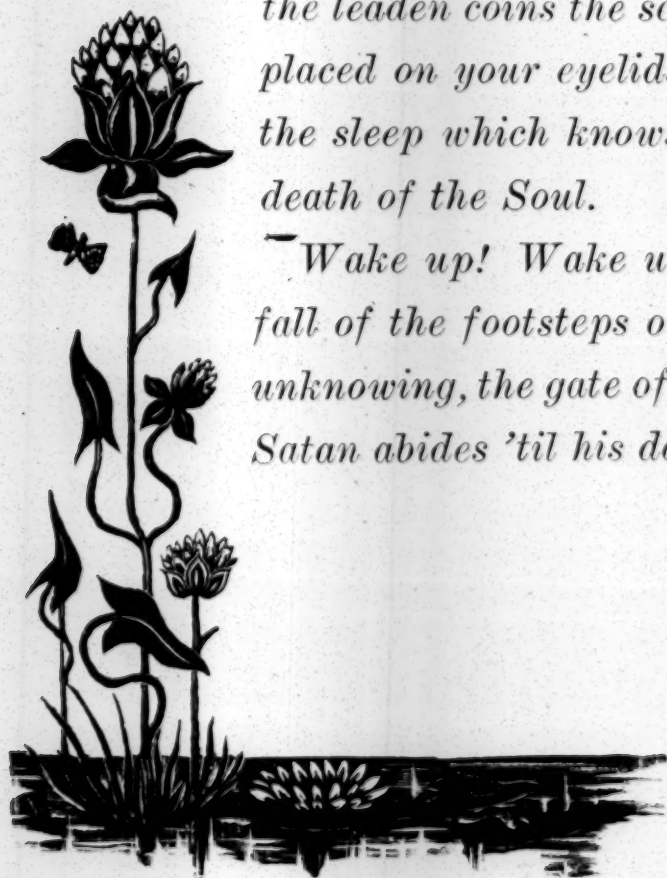


unto thee a key.

WAKE UP!

Wake up! Wake up! ye lovers of Christ whom Satan hath lulled into false security. Deeper and deeper press the leaden coins the servant of Satan hath placed on your eyelids, believing ye sleep the sleep which knows no awakening, the death of the Soul.

Wake up! Wake up! ere you miss the fall of the footsteps of Christ, and enter, unknowing, the gate of false dreams where Satan abides 'til his day is done.



FROM THE MOUNTAIN TOP.

JUDGE NOT.

Would the sentence thou hast passed upon thy fellow man for his offenses be the same if, while the demons of condemnation were clamoring for his life blood, thou should'st enter a halting place in thy mentality and question the angel on guard as to what would be the probable result to thee under like circumstance of temptation to those which led to his fall? Art thou willing that the Great Law shall try thee for thine offenses against the law of Love, by the same methods, and to the same end, that thou now dost try thy brother man for his offenses against that law?

Oh, blind and hard of heart, wilt thou never learn there is no other sin than that against the Law of Love? Whatever be the offenses of one against another they have been committed against that one law and must eventually be judged by that law, for whether the ultimate stroke be given by the hand of envy, greed, cowardice or murder; however degraded, misunderstood, cruel or inhuman the effects of the primal cause may be, that cause is grounded in Love. Love of something, some purpose, some ambition or some person, and the offense is but a question of degree and perspective. In other words, a question of the growth of the soul which has or has not enabled the soul to perceive the line of demarkation between selfish and selfless love.

Knowing these things, how can'st thou set thyself in judgment over another human being and open the flood-gates of Hell upon his head, when even now thou could'st not truly tell, even were thy life dependent upon it, whether thou would'st not commit a like act under the same circumstances, the same temptation and environment, and beset by the same raging desire.

Make thou way for leniency for thyself, O man, when the Great Law shall pass judgment upon thee, by closing thine heart and ears to the demons of condemnation when they would lead thee to judge thy fellow man.

Try as thou may'st, by argument, logic, or force, to deceive thyself, it will be to no purpose if thou wilt but face this truth fairly.

It offers no excuse for crime, it justifies no evil, yet it remains the Truth, for Love alone is King and Ruler over all. Hate itself is but the antithesis of Love, and Love sits upon the throne of the human heart and will not be uncrowned whate'er its mandates, whate'er its denials, whate'er its effects. The Law which upholds,

justifies, and which is, that Love can never be disobeyed with impunity.

Whether in thine efforts to make of Love something less than it actually is, thou should'st name it sentiment, desire, attraction or sex instinct, it matters not, it is the one all pervading principle of Light and Life.

It is God in expression.



THE KARMA OF THE NATIONS.

TEMPLE TEACHINGS. OPEN SERIES. No. CLXIX.

When the masses of humanity finally awake to the truth of the inexorable law of Karma, the law of cause and effect,—and that law is made the basic principle of all forms of Government,—there will be no more making of war by one nation against another, or of revolutions within their own borders. The certainty of reprisal would be so fixed in the minds of the masses of humanity that they would not countenance such action under any circumstances. If that portion of the French people who instigated the French Revolution and carried out its blood-thirsty programs could have known that for every head that fell by their action into the basket of the guillotine the life of another French man or woman would be sacrificed when the corresponding point in the same cycle rolled around, as it did roll around during the recent war with Germany, they would have hesitated in precipitating such a revolution.

Likewise if the people of the Belgian race and nation could have known that the wanton cruelty and murder of the native Africans by the soldiery and at the instigation of King Leopold may have been primarily responsible for the fate that has overwhelmed the Belgians of the present cycle they could have better understood what befell them. We cannot prove this all to be true, but if the law of Karma is inexorable it is not difficult to see the reasonableness of the belief, as we can also see that in the squaring of karmic accounts the English nation may have paid the debts contracted by the killing of numberless noncombatant East Indians by the soldiery of another era. The lives of many Americans may have been sacrificed in payment for the lives of the American Indians taken by American soldiers of an earlier date. The closing of the cycle during the recent great war in which these karmic debts were made, may have created the conditions which were taken advantage of by the Lords of Karma to fulfill the Law.

It is very difficult to reconcile the belief of the Christian in the forgiveness of sin by Christ with the action of karmic law, but the difficulty will be overcome when man understands what the founder of Christianity meant by the words "Forgiveness of sin." The Christ in man may forgive the sin against the Spiritual Self, even while punishment is inflicted by the Law upon the personality responsible for the sin.

It appears to be an evident fact that so long as man believes that forgiveness may be had for broken Law he will not make a very strong effort to keep from breaking that Law. It is so natural for the lower self to rebel against control by the Higher Self.

It is strange that any historian of wide experience can fail to see the working out of the law of Karma in view of the innumerable instances available in the history of any of the older nations wherein the evil effect of the causes set up by humanity during past ages have been so much in evidence. As far back as sacred or profane history can take us we may find that as day follows night every nation's evil cause set up by man has been followed by some act of forced expiation. The interference of cyclic law may defer the expiation of that act for a time but it is inevitable in the end. The extremes of life when brought into conjunction invariably produce friction,—heat, energy. That energy of itself is impersonal and when mankind is wise enough to always turn the energy set free by friction usually resulting from opposition into constructive channels instead of destructive channels, or letting it go to waste as is now so frequently the case the human race will have made a great advance. For instance, when the qualities of Love and Hate coalesce in a human mind, as they often do in spite of their opposition, there is produced a friction within the mentality which may generate the power to render service to the objects of Love or Hate hitherto unsuspected by the producer and quite possibly a long karmic debt may be so paid.

With the karmic results of long past upheavals in government, social and religious life which are made so noticeable at the present time, and which the great war has made provision for, it is difficult to see how a thinker can deny the existence of karmic law. The causes back of the terrible events which have occurred since the year 1914 are not far to seek.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

The Middle Path, if found, will always reveal the *path of light and wisdom* for every problem, individual or racial.

✻

But it is not easy to find the Middle Path unless the mind be divested of prejudice, self-interest and personal attachment.

✻

The Middle Path is the point between any two extremes and where each extreme must sacrifice something of itself to the other extreme, thus *forming a new compound* or combination different in quality from either extreme as when the diverse polarities of hydrogen and oxygen gas chemically combine and form water.

✻

If any true solution to the world problems of today is found it must be by finding and working along the lines of the Middle Path politically and socially. No permanent international amity among the nations of the earth will be found outside of the middle path line of action. Nor will any true solution be found for the serious problems of capital and labor outside of the same line.

✻

The Middle Path is a compulsory factor in evolution and is used by nature that eventually all forces may find balance and harmony after ceaselessly swinging to and fro. But as man directs his own destiny very largely he can seize the knowledge of the Middle Path Law and so advance his evolution enormously through not getting caught in the extremes of reaction, which simply causes a swinging to and fro, but no forward advance.

✻

Take, for instance, the problem of labor and capital. No one will deny the terrible abuse of the monopoly of capitalistic power—but a monopoly of labor would be and is just as bad and would

and does abuse its power likewise. Labor and capital are the two extremes; there is no balanced truth or force in either extreme. *Capital is Power of any kind, and Labor is the functioning of power in concrete expressions.* When both labor and capital are able and willing to make sacrifices and meet and co-operate on the middle path, there will no longer be a labor and capital problem. When the blending and, so to speak, mating takes place, both labor and capital, as such, cease to be and we have a new combination or organism in which the two former extremes are unified for the most perfect and efficient use, with no waste of energy, as is Nature's way of doing.



In the same way, can the Law of the Middle Path be applied generally and particularly, nationally and internationally. Therefore, we plead for a recognition of this Law of the Middle Path and its application to all the problems of a world unsettled—practically insane.



The application of this fundamental Law to human affairs at this time will restore the world to Balance and Peace effectively and permanently. *Let us spread the knowledge of this beneficent basic Law far and wide for the good and welfare of the races of the earth.*

W. H. D.

TEMPLE CONVENTION NOTICE.

The Twenty-first Annual Convention of Temple Members will be held beginning on the 1st of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, July 31st, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on unity will be appropriate, and helpful to the convention as well as to all so participating.

Accommodations may be had at the Halcyon Hotel at rates varying from \$1.50 to \$2.00 per day. A number have already notified us of their intention to be present at this convention, and we

ask that all those who expect to come will write us as soon as possible to that effect.

All of the rooms of the Halcyon Sanatorium are supplied with gas service for heating and cooking. The rooms have a modest light housekeeping outfit so that any who prefer to rent a room and get their own meals may do so. Such room will rent during convention period for \$1.00 per day.

CHILDREN'S DEPARTMENT

Temple Builders—No. 172

A LETTER FROM YOSEMITE.

DEAR FOLKS:

I got the cake and the picture of the cat and Lottie's poem (which I couldn't read all of). I ate two pieces of cake the first night and then got thirsty and drank a lot of snow water right on top of it (Everything you get is snow water here), and was kind of sick the next day.

I got a splinter in my hand some time ago and it got infected and put my hand out of commission, so I have been off the job since last Saturday. The time has not been altogether lost, however, as I have been looking around and seeing the country.

Yesterday I went up to Yosemite Point and the top of Yosemite Falls. There is a magnificent view from there. I find that I have to be here some time before I really get into the spirit of the place and quite a while longer before I can begin to express it.

When one first comes here he has the sensation of great astonishment. Every one seems to get that, but I doubt if there is a very great percentage who get any more, as you hear them raving about the beauty of the place after the first surprise wears off. There are many places which are beautiful, but I doubt if there is any place in the world that gives one such an impression of stupendous power quietly and magnificently withheld or such sturdy simple massiveness.

Yosemite is one of those places which is not destroyed by the presence of many people. It is so immense that it cannot be crowded. People could destroy the smaller beauties, if they were allowed, but the great magnificence of the place could stand a thousand years of man's vandalism and still be untouched. Men in this valley seem such insignificant little animals that they amount to nothing one way or the other.

If there ever was a place for worship, this is the place. It seems strange and foolish that men should build little pill boxes in which to worship while there is an out-of-doors such as this. I suppose the reason is he builds his place of worship about the size of his own consciousness, or a little smaller, so that his consciousness feels comfortably crowded and comfortably large.

Today I went up to the Vernal and Nevada Falls. One doesn't get such an extended view from there, but the falls are very wonderful. Vernal Falls, I think, are the most wonderful on account of the inferno at the bottom. It comes in a broad even sheet over a ledge that looks like it had been cut with a knife. At the bottom is a pool and a wedge shaped rock right under the fall. The drop is four hundred feet or so. When the water hits that rock it sounds like a boiler blowing off steam at high pressure, and the spray flies off it as though it were red hot. The pool always has foamy waves rushing across it and is almost obscured by mist flying close to the water and at great speed. I got pretty wet standing on the mist trail watching it.

The upper falls, the Nevada Falls, are higher, but they slope off into a sort of slide in the lower half.

Well, tomorrow I'll be one of the little man animals again, digging insignificant little sewer ditches.

Good-bye for now.

RUSSELL VARIAN.

ESOTERIC ASTROLOGY.

By WILL L. GARVER.

It is evident to the student of the esoteric side of astrology that the usual criticism that brands this most ancient theory, not to call it a science, as an exploded superstition is based upon only a superficial investigation, or possibly no investigation at all.

The assumption that the material bodies called stars and planets influence the destinies of men and all living things is so palpably absurd to the scientific mind that it calls for no investigation and repudiation is the only thing in order.

What these critics overlook is that astrology makes no such claim. Because the dabbler makes such statements and plays upon the cupidity of the superstitious for gain is no reason why a profound theory should be brought into disrepute.

When astrology was first given expression in the dim ages of the hoary past allegory, symbol, hieroglyphic, figure of speech and

esotericism was the habit of the time. The names and figures given to the starry constellations which cling to them to the present illustrate this truth.

The material stars and planets as such do not influence human, animal, or vegetable life, or the world social conditions which are the outcome of life, but many qualities that permeate and are a part of invisible nature do. These qualities are as present as the air and ether. These qualities and the substances through which they act do not emanate or come from the distant heavenly bodies, but these bodies come from them. The planets, suns and nebulae of space are but the differentiated centers of what might be called cosmic ether.

The angular aspects, conjunctions, oppositions and transits of these heavenly bodies simply tell the time of certain proportional combinations of the ever present astral substances which impinge or reflect their qualities upon the living organisms that they pervade.

The scientist knows that in chemistry there are certain substances that attract and others that repel each other. The chemical combinations thus formed are expressed in symbols. The scientist does not ridicule the expression that H_2O means water, but he cannot conceive that Mercury trine to Mars might symbolically express a quality that affected the human mind.

The writer is frank to say that the whole structure of astrology rests upon the assumption of an astral or ordinarily invisible substantial body. This body is susceptible to the influences or activities in the astral substances around and within it, and reflects in turn upon the physical body.

Is this strange doctrine? Yet the scientist does not hesitate to say that the piece of steel known as an I-beam is holding up thousands of pounds of weight, even though its particles never touch and are in constant vibration. He might even concede that there is a substance pervading the interstices between these particles that held them in place, then why is the assumption of some similar substance in the living organisms absurd?

Astrology, because of its esotericism, may not be a science and charlatans may use it in its cruder aspects for gain just like nearly everything else under the sun is so used, but that is no reason why the student should misunderstand or misstate it.

TEMPLE ACTIVITIES AND NOTICES.

Brother Harold Lawton of Capitola, Calif., is now an efficient helper on the staff at Headquarters cottage. Almost needless to say his efficient services are highly appreciated by all.

* * * *

A Temple marriage was celebrated on the evening of May 14th at Temple Headquarters when our sister, Mrs. Lura Brower, and Brother Edward St. Claire were united in wedlock in the presence of Temple members and friends. The Temple marriage ceremony was used, the officiating priests being F. A. Ladue and W. H. Dower. The newly married comrades have the best wishes of all Templers both locally and non-resident.

* * * *

Mrs. Mary Cushing of St. Paul, Minn., has been a helpful assistant at Headquarters for several months back, working mainly in the Propaganda Department. Mrs. Cushing may build at Halcyon and thus become a permanent resident.

* * * *

The Temple dues have been increased from \$2.00 per year to \$5.00 per year beginning with the present dues period dating from April 1 last. This applies to all outer court members. The dues for membership in the Order of the Thirty Six will be \$2.00 per year in addition to above, making \$7.00 for all Thirty Six members. In orders inferior to the Thirty Six, no change is made. A full explanation for this increase will be given in the next month's ARTISAN. It will be shown also that any member unable to meet the increase will not be affected in standing.

* * * *

Brother Henry Cowell has returned from New York, where he met with marked success in his musical work, giving several concerts before audiences numbering several thousand musical people.

Henry will be at Menlo Park for the summer getting his many musical compositions in shape for publication. As this talented brother is only twenty-one years of age his Temple comrades are justified in thinking that the future is full of promise for him.

* * * *

The Centre had the pleasure of a brief visit from Mrs. Dell Munger of Oakland the latter part of May. Mrs. Munger came on purpose to attend the gas hearing before the Railroad Commission

held at San Luis Obispo May 28. The Santa Maria Gas Company had made application to the Commission to abandon the gas pipe line running through Oceano and supplying the Halcyon Sanatorium. Residents of Halcyon and Oceano offered a united opposition to this and were represented by competent attorney. Blueprint maps of a feasible new routing profitable to the company were submitted in addition to a petition to the Commission signed by 55 names protesting against abandonment of the line and pledging the sum of \$1750 prepayment for gas service on the routing laid down in the blueprint map. Evidence showed that the Temple and Temple Home Associations were vitally concerned in keeping this gas service and Mrs. Munger's testimony representing other members interested corroborated this fact. As a result of the testimony adduced the Commissioner has directed the Engineering Department to survey the route proposed and report to him. A decision will then be rendered, probably within the next three weeks.

* * * *

Mr. and Mrs. H. C. Freeman of Los Angeles were guests at the Halcyon during the early part of May.

* * * *

"THE APPROACHING AVATAR," by Sarah A. Merrill Briggs of Halcyon, is a neatly printed timely booklet of twenty pages on an absorbing subject in these times of religious and economic unrest. The subject matter is in the main an interpretation of the Temple understanding on the advent of the next Avatar. The author also gives an interesting and vivid pen picture as she sees it of conditions to obtain in the White City to be in the future. The booklet is bound in white (gold illumined) paper cover. Price of booklet 20 cents per copy. May be ordered directly or through Halcyon Book Concern.

* * * *

The New Edition of "Occultism for Beginners" is now available in paper bound copies. Cloth bound ones are on hand also. Owing to the increased cost of material and printing, it has been necessary to advance the price of the book somewhat. The paper bound copies will sell hereafter for 35 cents a copy and the cloth bound for 75 cents.

* * * *

An attractive card suitable for framing stating "The Mission of The Temple" can be purchased from the Treasurer for ten cents.

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

* * * *

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

"A DWELLER ON TWO PLANETS"—again in print. New edition. Price, \$5.00, Halcyon Book Concern.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple Dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

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